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CHILD LIFE IN KOREA

SPECIAL ARTICLES:

The Korean Child at Play
Miss C. Howard

The Kindergarten as an Evangelistic Agency
Mrs. W. J. Anderson

My Boys at the Seoul Orphanage
Dr. K. S. Oh

Infant Life and Public Health Work
Miss M. P. Bording

Korean High School Girls
Miss E. J. Shepping

The Korean Mother at School
Miss S. M. Moore

The Salvation Army and Destitute Boys
Capt. C. Widdowson

MARCH, 1928

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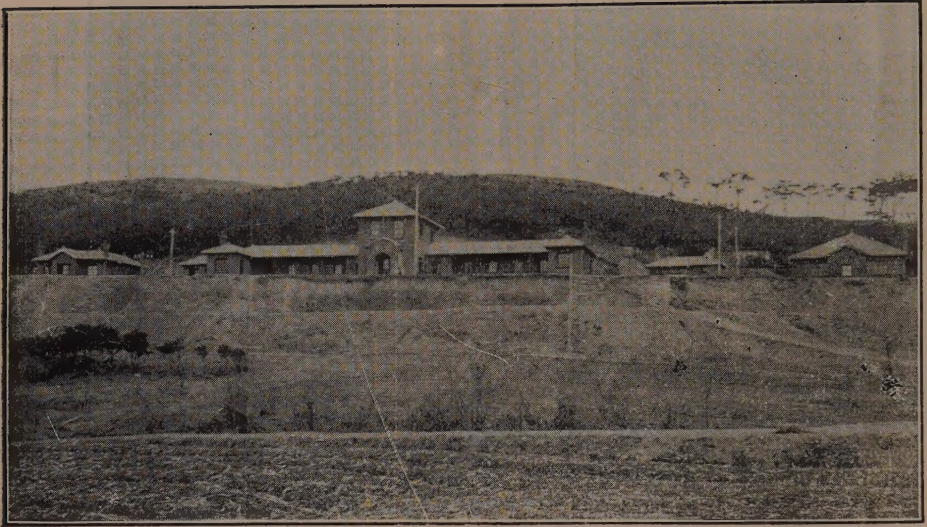
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THE KOREA MISSION FIELD

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VOL. XXIV

MARCH, 1928

No. 3

The Korean Child at Play

MISS CLARA HOWARD

"PLAY IS THE CHILD'S WORLD' and, interesting as we may find him in other surroundings and at other occupations, he is most interesting and most attractive in this his native environment. The child at play is the natural child, the alert child, the citizen, the man or the woman in the making. He is the mirror by which the past and present of his people are reflected into his life and that of the group of which he is a part, and, his play is the instrument by which his potential powers are to be developed, and by means of which he will learn to take his part in the game of life. A child's play is controlled by two forces, the same two which operate in the life of every individual; namely: the instincts given him by his Creator and the environment in which he finds himself; the first giving to the play-life of the children of different countries its similarity and the second its diversity.

Play is not a useless thing. It is the strongest factor in a child's life. It is the thing which develops his capacities, adjusts him to his environment and relates him to his fellow-man. One can say with much assurance, "Tell me how the child plays and I will tell you how the man will live."

Many things which the thinking men and women of Korea deplore today as they contemplate the condition of their country and

their people could, I believe, be traced back to the fact that down through the centuries the parenthood of the land has neglected child-life and play. This, of course, was not a wilful neglect but simply the result of a failure to understand the value of childhood and the importance of its interests, and in this Korea has certainly not been alone.

However, it seems to me that Korea has failed in the child, and to utilize the play instinct which constitutes the bulk of his capital as he starts out in the business of life. On a few occasions my heart has been made glad, oh! so glad, when I have found a mother or a grandmother playing with and talking to a tiny baby in such a way as to make it gurgle, and coo, and kick, and smile in response to the love-light that was being transmitted to its little mind and soul through play. But these occasions have been all too few. Froebel speaks of this sort of thing as Mother-Play and he it was who first helped us to realize something of its value in unfolding the life hidden away in each little new-born babe. His message to mothers is, "Live with your children," and far too long has the Korean mother put her baby away from her, on her back, on the back of its little brother, or sister, or some servant, or on a pallet in some dark room. Not that she has willfully put her baby away from her; custom and circumstances have

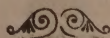
led her to do so and she did not know that when she fed her baby at her breast and protected its little body from the heat and cold she was performing only a small part of her obligation to him. Nevertheless, both mother and baby have been robbed and the consequences, both social and national, have been far reaching. The baby was not discovered, nor could he discover himself and others in time to make of life an unfolding and developing process, rather than one of submitting and conforming. The possibilities in him that, had they been developed, might have sent him surging forward in the onward march of civilization were stunted and dwarfed, if not entirely destroyed, and the new individual kept quiet, faced towards the past, and did as others before him had done.

The lack of mechanical ingenuity and the failure to discover and invent that would ordinarily not have been true of a people so richly endowed with intellect as the Korean people are, and the failure to produce pictures, stories, and books in any adequate measure have been due, I believe, largely to the scarcity of toys and other manipulative materials and to the unstimulated imaginary life of the child during his formative years; while no doubt the lack of people, which Korean society feels today, who can think and act quickly, independently, and intelligently may, at least in part, be attributed to the unstimulated, un-directed play life of the individual in the making. Why does the Korean man or woman, boy or girl, seem to have so utter a lack of any feeling of his responsibility for the welfare of others? The reasons may be many, but I

suggest as one the fact that they have not learned through group-play the meaning and value of co-operation or the desirability of sacrificing personal ends for the interest and welfare of the group, for even when the boy or girl plays in company with other children the interest is usually individual rather than collective.

Yes, the Korean child has played and does play nature has seen to that, and although his play-life has not been adequate it is expressive of an instinctive demand for play, and of the influence environment has on it. Perhaps in every land the play-life of the children has been more largely influenced by the imitative than by any other instinct, but that is because this imitative instinct and the influence of environment work hand in hand. In Korea, as in other countries, we find the children playing soldiers, house-keeping, marrying, etc., and imitating the various other activities about them. They delight to imitate the swinging gait of the ricksha man, or the measured tread of the burden carrier with his weird vocal accompaniment, and both little boys and little girls are fond of sitting by a stream and pounding a piece of cloth on a stone as they see their mothers, grandmothers, or big sisters pound while doing the family washing. Every little child who is seen doing this cannot, however, be thought to be playing, for many, even very small children, are called on to take part in this work; but then there is the joy of paddling and splashing in the water.

(A description of Korean games will be given by the same writer in a later issue.—Ed.)



The Kindergarten as an Evangelistic Agency

MRS. W. J. ANDERSON

A VISITOR to new Korea cannot but be impressed with the throngs of students in evidence everywhere, before and after school hours. They crowd our city streets, they get on at almost every station along our railway lines, and hustle off again at the centers where the schools are located. Even in the far country districts the continuous stream of white-clad country folk which marks the roads and paths is dotted at very frequent intervals with the black uniforms of the students.

And now another sight greets our eyes as we jostle with the city crowds in the early morning hours. Wee lads and lassies, who look like diminutive men and women in their foreign-style suits and dresses, are hurrying along, usually accompanied by a grandmother, an older brother or sister, or a serving-maid. It is often difficult to tell whether it is the grandmother who is taking the wee lad, or whether he is taking the grandmother, as he hurries along with his important air. And later we come to the conclusion that it is the tiny boy who is leading not only the grandmother but his whole household out into a new world of experience. For these wee tots are the kindergarten boys and girls, who are thronging the schools that are being provided for the development of childhood in its earlier stages.

The kindergarten, though one of the latest developments in the system of education in Korea, has without question filled a great need, and made a place for itself which has surprised even the most optimistic. At the present time there are practically no larger centers without kindergartens, and in our largest educational centers we find as many as seventeen in one city.

The kindergarten was started primarily as a mission or church institution, and is still largely under the supervision of the missions or the Korean churches. There are, how-

ever, a few non-Christian kindergartens, and we have heard of two under Buddhist management. It is most encouraging to see the enthusiasm with which the Korean Church is assuming the responsibility of support and management in many instances. The majority of the teachers in these kindergartens scattered over the country are from Normal Schools directly under either mission or Korean church supervision. Some of our Korean girls are being trained in the Normal Schools of Japan, and a few have even been sent to America for training.

With this Christian background and control the opportunities for the kindergarten as an evangelistic agency are broad and far reaching. The enrollment of the average kindergarten ranges from sixty to seventy. In some kindergartens the larger proportion of the children come from Christian homes, while in others the majority are from non-Christian homes. Thus the opportunity is two-fold: first, the conserving and training of our Christian children, and second, the instilling of the non-Christian child's mind with Christian ideals and principles and, through the child, reaching the home with Christian influences.

It is interesting to note that in the larger centers where there are both Christian and non-Christian kindergartens, many non-Christian parents prefer to send their children to Christian kindergartens because they say that they receive better instruction, and that they are more pleased with the development the children make, than with the results which they see from non-Christian schools. As the children come from Christian and non-Christian homes and play and work together for three or four hours each day, they are learning not only to use their hands and their minds, but they are learning little acts of courtesy, co-operation, and thoughtfulness for others.

Let us visit some kindergarten and see

what are the influences that are being used to train the child spiritually. All church kindergartens have prayer, Bible-stories and Christian songs. Not only does the teacher pray, but she teaches the children to pray. And one cannot but be impressed as these little wiggling bundles of life kneel by their tiny chairs and repeat the prayer, phrase by phrase, after the teacher. The result of this part of their training can readily be seen when visiting in the homes of kindergarten children. The parents, non-believing though they may be, frequently tell with pride about their children insisting on saying their prayers and refusing to eat until they have said grace.

The Bible stories which they hear are also being carried into their homes, and though they may be falteringly repeated or their lessons sometimes be misapplied, yet there are results to be seen from this part of their training. And we have the promise, "My word shall not return unto me void." Here is a story that comes from the North. A little fellow from a non-Christian home evidently heard one day at kindergarten the story of Lot's wife turning into a pillar of salt. Upon returning home, he said to his father, "Father, please believe and go to church with me. If you don't you will turn into a pillar of salt."

Shortly after this the father became ill. He sent for a Korean pastor, and with tears rolling down his face he told what his little son had said to him, and confessed his sins and asked the pastor to pray for him. He said he wanted to become a Christian and would attend church after he recovered. But he did not recover. However, before his death he asked to have a Christian funeral. The mother and grandmother of the little lad have been attending church since the father's death. Is this not the fulfilment of the promise. "And a little child shall lead them?"

"Jesus loves me" and "Precious Jewels" are among the favorite songs taught at kindergarten. At Christmas time the birth of Jesus is fittingly celebrated with Christmas songs and stories, and often the children are taught

to act out some of the events of that first Christmastide. The parents, Christian and non-Christian, crowd the building for the public Christmas program, and those who will not go to church to hear the message will watch with keenest interest while their little tots act out the Christmas story.

It is difficult to estimate the harvest which will result from the seeds which are sown in the hearts of the children at this exceedingly impressionable age. Not only is the plastic condition of the child a factor to be dealt with, but the influence which the child of this age exerts in the home should be taken into account, in considering the evangelistic possibilities of the kindergarten. The child enters the kindergarten little more than a baby in the mind of his fond parents, but in a few weeks' time he does not want his mother or sister to stay with him while he studies, and soon there are evidences, not only that his timidity is leaving him, but that he is actually learning something which he can repeat when he comes home.

From that time the kindergarten boy or girl becomes the chief topic of conversation and the first object of display when guests come to the home. He is always called on to sing or to dance, and he usually consents with alacrity, for he is just at the age when he enjoys holding the center of the stage. He feels his place of power in the home and soon learns that a little teasing or a few tears will bring anything he desires. If a desire to attend Sunday-school and church, which are often held in the same building which he attends week days, can be implanted in the heart of the little tot, it is quite probable that he will go, not alone, but with one or more members of the family with him.

Let us visit another kindergarten. It is Thanksgiving time, and for several days the children have been bringing curiously shaped bundles and bags. There is an air of excited expectancy among the children, and the parents who are fast filling the yard outside. Soon the bell rings and the children form in

line and march into the building. Then the doors are opened for the visitors, and as we crowd in with the eager parents an interesting sight meets our eyes. The children are seated in rows around several long tables, which are piled high with the gifts they have been bringing—rice, beans, turnips, apples, oranges, persimmons, and nuts of various kinds. After a short program, with exercises by the children and explanatory remarks by the principal, these gifts are presented to a representative of the Salvation Army for their Beggar Boys' Home. The children are radiant as they realize that each one of them is sharing in the thanks which is being expressed on behalf of these orphan boys. And not only have the children but the parents have learned the lesson that it is more blessed to give than to receive.

The Parents' Meeting, which is held monthly in many kindergartens, is another opportunity for contact with the parents. These meetings are usually well attended, for the little tot who has carried an invitation home for his mother does not let her forget about the meeting. Lectures on child-training, care of the home, sanitation, and hygiene are well received by the parents, and a gospel message, if wisely given will not be resented by those who feel that their children are gaining so many benefits from the kindergarten, which they know is a Christian institution.

In kindergartens where the Church has direct oversight the Bible-woman usually feels that visiting in the homes of the children is part of her work. In cases where special emphasis has been laid on visiting the homes of non-believing parents, results of definite decisions to believe and the beginning of church attendance have been achieved.

A number of kindergartens, especially in the country districts, are not sufficiently well

equipped to be considered standard schools. Yet even in these sufficient instruction is being given to make the influence of the schools felt in the homes and the community. A certain amount of material equipment is necessary, but after all it is the teacher who can make the kindergarten a success or a failure. It is she who is the spirit and life of the school, the constant example before the children, the object of their devotion and obedience. Her word is supreme with the children, and also carries great weight with the parents as she meets them in the school and as she visits in their homes. If we wish our kindergartens to be evangelistic agencies, we need ever to keep that ideal before our teachers. Many are the opportunities the teacher has for personal work. Would not a course in personal work be invaluable to her as part of her normal training?

An interesting story comes from a kindergarten school which was started under the direction of the Church. But the pastor who was interested in having the kindergarten continue as a church school went to another place, and the people interested united with the non-Christians. The teachers, two girls who had been trained in one of our Mission Normal schools, and who had been having prayer, Bible stories, and Christian songs, were requested by the non-Christians not to teach the children to pray, nor to tell Bible stories. But the teachers said, "If we cannot teach the Bible to these children we will leave," and they left. If all our kindergarten teachers are trained to understand that the kindergarten is an evangelistic agency and if this ideal is kept before them, will not our schools prove to be what we desire them to be, in bringing the little ones to Christ and through them in bringing in the Kingdom in the hearts and homes of Korea!

“My Boys”

Kyung Sung Po-Yuk-Won (Keijo Hoikuin) (Seoul Orphanage)

DR. K. S. OH

1. How It Was Organized. In the late fall of 1919, I was asked to attend a meeting to organize a society for the relief of orphans in the city of Seoul. Previous to this time, the heart of Elder Kim Pyung Chan, of South Gate Presbyterian Church, had been very deeply stirred about the beggars in the South Gate market who had no place to sleep on cold nights; and he was very glad to let the beggar boys sleep in a house which belonged to him. Not only that, but he gave fuel to heat the rooms as well.

By Elder Kim's kind example the hearts of the commercial people in the market were stimulated, and they were ready to organize a society to help the orphans in the city. The name of the society was called The Seoul Orphans' Relief Association and later it was changed to The Seoul Orphanage.

2. Location. The home is located at Okchun-dong (*Okusendo*), a beautiful hill partly covered with trees, outside of West Gate and the property contains three thousand tsubo of land. This property formerly belonged to Dr. H. H. Underwood and it is noted for the public services performed there. For instance, in 1895, when we had a big epidemic of cholera, this place was used as an isolation hospital for the patients under the charge of Mrs. H. G. Underwood, M. D., and Dr. O. R. Avison.

Dr. H. H. Underwood sold the property to us and contributed half of the amount of money to build the home. It is the largest contribution from a single person up to this time.

3. Education. Most of our boys were picked up on the streets or were sent by friends from the country. Miss E. Wagner, Miss L. O. Lathrop and Mrs. W. B. Harrison, of Kunsan, have sent boys to our home. Nearly all of them have some interesting story to tell. About a month ago we received a boy

who was sent by Rev. E. W. Koons with the following letter:

JAN. 18, 1928.

MY DEAR DR. OH:—

The details about the little beggar boy whom I took to the Orphanage last week are simple, and I hate to write them, because they show how much suffering is unheeded all around us; but since you have been able to take charge of him, I know he will have the best possible care.

Ever since the cold weather began, and the street car company began to keep a coke-fire in a big iron basket at the corner where the East Gate and Hospital car lines cross, there has been a group of small boys gathering around the fire each evening. I confess that I paid little attention to them, they seemed comfortably dressed, and did not beg, or seem interested in others, but nudged and played with each other as small boys do the world over.

On Tuesday night of last week the smallest one hobbled over to where I was standing, and asked for some money. I gave him a copper, and he went back to the fire. The next day I noticed him again, and the Korean who gives the cars their signals to pass spoke to me about him, saying “He is very clever (*dokdole hao*). It is a pity he is a beggar.” That night I looked for him, and found him quite contentedly toasting a big bun someone had given him. He did not ask for anything, and seemed a particularly bright, attractive, little fellow.

The next day I asked you if there was room for him in the orphanage, and was greatly relieved to find there was, for he was getting on my heart and my conscience. On Friday morning I told the Korean street car man, who had first spoken about him, to tell him that if he wanted to go to a place where a lot of small Korean boys lived, where there was food, and warm rooms, and clothes, I would take him. I had the man talk it over with him to make sure he would not be afraid to go with a strange foreigner. That noon as I came home from Presbytery, he was waiting, with the most eager smile on his dirty, little face, and said “Do we go, do we go?” I told him to wait till I came back and, as soon as I had eaten, I took him with me, in the street car, then in a friend's automobile, and finally on my back, up to the Orphanage. I found that his foot had been frozen some nights before, and he could scarcely hobble along; that was why I carried him.

The next day I went to the Orphanage again, to see if he had been passed as free from infectious disease,

"MY BOYS"

and admitted. The matron told me "He is in that room," but I could not find him among the twenty or small boys. In fact, I did recognize him when he was pointed out to me till he smiled. His teeth were all that looked the same, after a hair-cut and bath, and with clean clothes.

Last Sunday I told the foreign Sunday School of the Seoul Union Church about him, and they voted Yen 25 as a first payment, and expect to support him. This Sunday School supports a cot in Severance Hospital. Possibly this boy can be medically treated free on the strength of that cot. But if he cannot, we will pay for him; we want everything possible done to save that foot, and I know you will see that this is done. I have written Dr. Lee about the little chap, and the children at school will pray especially for him. The matron told me on Saturday "He is certainly a bright boy," using the same expression *dokdok hao*.

I cannot close without saying that we all greatly appreciate your work in the Orphanage; I am ashamed to think what little attention I have paid to it.

With best wishes,

(Signed) E. W. KOONS.

This boy was admitted to Severance Hospital with gangrenous toes on his right foot due to frost bite. I am very sorry to say that he lost all the toes on that foot.

Our family has gradually increased. It was started with eighteen boys but now we have seventy-six. Some of them attend public and private schools and the rest of them have regular school hours in the Home. Like other children, some are bright and some are not, but I will tell you that they are intelligent enough.

4. Industry. At present we have no manual work but that which is done in our Weaving Department. There are five looms, all of which were given by the Seoul Prefectural Office without cost to us.

We are indebted to the interest of Miss E. L. Shields, (when we had not thread for use) for telling others of our need, and thus securing gifts which provided materials with which the older boys who had been taught could get to work again.

A stove was added to the equipment, which was used in helping to moderate the cold in the large room until *very cold* weather came.

The cloth made was used for the most part in clothing the boys in the Home, but some was

sold, at first with a moderate profit; later the selling price did not more than cover the cost, so that no more of the cloth was made for regular sale, but orders will always be filled. Cheap towels were also woven. In addition we have a large garden where the big boys can raise vegetables.

5. Management. In 1920, our Home became incorporated as a Zaidan Hojin and is run under the direction of a Board of Managers. The number of Managers is five: Hon. T. H. Yun, Chairman; Elder Kim Il-sun, Managing Director; Elder Kim Pyung Chan, Treasurer; Mr. Chung Pong Hyun; and myself.

At first, our Home was organized under the auspices of the commercial people, but now it is entirely left to the support of Christians. It is now nothing but a Christian Home. We have morning and evening prayer meetings and also have Bible instruction in the regular teaching schedule.

The annual budget of expenditure is something like twelve thousand yen. This is met by contributions and interest on endowment. Annual contributions are as follows:

Industrial Household Department	¥ 400.00
Government General	1,000.00
Keijo Prefectural Office.....	3,650.00
Keijo Provincial Office.....	350.00
Seoul Women's Club	50.00
Interest from Endowment.....	1,200.00

The balance of the expenses is raised by local subscriptions. The cost of a boy for a month is only ten yen, including food and clothes. By the blessing of God, we had no financial worry last year.

6. Needs. First of all, we need a dormitory that will accommodate at least one hundred boys. The estimated cost of this building will be about six thousand yen. For this purpose, Miss K. Wambold gave the first brick.

We are selling one brick for five yen. The present building is so crowded that we must have a new dormitory. We are going to start building this spring, hoping that there will be some contributions from the Government and the general public.

Infant Welfare and Public Health Work in Kongju

MISS M. P. BORDING

OUR INFANT WELFARE work had its beginning on a very cold Monday in January, 1924. It had been announced that we would do something for the babies in connection with our Christian dispensary, where the mothers were invited to bring their babies. Eight mothers responded generously. They all seemed interested in the nurse, who had been only a year in Korea, and whose desire to do something for them was greater than her knowledge of Korean.

The babies were all examined, weighed and enrolled in my room, at that time 4×8 feet large. Monday has been our clinic day ever since. During the first year I enrolled and followed up about eighty babies. The weekly clinic return calls averaged about twenty-five. The mothers were responsive and grateful. Many of them asked me for additional teaching, but as the work was carried on in my four by eight room I had no place for mothers' meetings, nor for the milk station which I saw becoming more and more imperative, if I was to be of any real help to the mothers and babies. We discussed the situation one day at our morning devotions and decided to take it to the Lord in prayer. Relying upon Matt. 18:19, the Biblewoman, the two nurses and I decided to meet once a week to pray for the much needed building. Those prayer meetings were continued for three months, when I received a letter saying that an elderly gentleman in America had promised the money for our building. A friend of mine had told the giver about my work, but I can account for the result in only one way. It was a special answer to special prayer.

While I had prepared milk for a few babies before, my milk station, as such, was opened in the new extension in June, 1926. This department of our work has given me much pleasure as well as much worry. Some of my most uncomfortable moments have been when I

have had to tell the mothers that unless they can pay they cannot have any milk. Then again the Lord has wonderfully supplied our needs. He did it through friends, many of whom have adopted needy babies for feeding. When necessary, the babies receive full feeding, but in many cases I have found that supplementary feeding is sufficient. I have also found that if a baby of from one to three years of age can receive one or two bottles of milk a day, it goes a long way in protecting him from disease. At the same time the mother is being instructed about the child's food. At present we prepare milk for 38 babies daily. During the last year 108 babies have received milk from my milk station. About one-third of the expense was met by the parents. The other two-thirds was given free, because there was no other way to save the babies. We are grateful to the friends who have helped us. We also appreciate the encouragement which we have had from the local police and from higher officials.

The present enrollment of welfare babies is 138 and our weekly clinic return calls average forty. A few come for minor treatments daily if such are necessary. A record is kept for each baby, and if one fails to come to clinic for a whole month he is visited by the nurse. The babies that we are feeding are visited once a week.

A few months ago I started a clinic for Japanese babies. This clinic I carry on by the help of an interpreter, but even so it is very much appreciated. Eight of my Japanese babies are being fed from the milk station. The result of our work can be measured better by the health and happiness which have come to the homes than by figures. But during 1926 the death-rate among our welfare babies was only 6% as compared with 30% or 35% for all of Korea. This in itself can give some enlightenment. There is a

crying need for such work out in the country districts and many are the calls I have had to "Come over and help us." I have been able to answer only a few of these calls. We need another nurse and funds to meet that need, and hope that such may be provided in the future.

Our Infant Welfare Center has witnessed various activities. It is wonderful to have a place for meetings and social functions. There we have had classes for mothers in hygiene and care of children, and last spring a Public Health Nurses' Institute was attended by graduate nurses from different hospitals in Korea. This institute was a great inspiration to all of us, and, judging from the letters we received from those who attended, they, too, received great benefit and above all a greater desire to serve the Master.

A rather new feature of our work is our pre-natal clinic, towards which we have worked through our Infant Welfare and Obstetric departments, and have just come to the place where the mothers are ready for it. My nurse mid-wife has had 43 obstetric cases in the

homes last year. Each mother and baby has been visited and had daily care for ten days and they have all made good progress. But we must have an obstetric hospital. We are praying for this and looking forward to it. During the last year our welfare babies have been mainly recruited from the ranks of those whom we have helped into the world. There were 41 of these babies among those who came to our Welfare Christmas party. A beautiful lot they were and the mothers thought it quite a distinction that they, in a special way, belonged to us.

I am glad for the little part which I have had in assisting in the raising of "Better Babies." But the deepest longing of my heart has been that I might help the mothers to know Jesus Christ and I have been thankful that when new Christians were taken into the Church there have been among them those whom we know came to believe on Him through our work. Realizing our insufficiency and His all-sufficiency, we trust Him and go forward. We have barely begun.

Korean High School Girls

MISS E. J. SHEPPING

THE MOST DIFFICULT PERIOD in womanhood is the threshold of adult life.

In Korea, how neglected, how spiritually and intellectually barren is the state of the average girl of this period, for girls in the public and mission schools are the exception and not the rule. Those who have been in school from seven to eight years are a happy and joyous lot compared to their sisters who in large numbers have been little mothers to brother or sister and who have not had a chance at learning the three R's. The high school girls with their regular school life and outdoor sports get a lot of the thrill of life. They have their school friendships, music and Sunday school work, and the Daily Vacation Bible School, practice for Thanksgiving and Christmas and school entertainments; and all this gives them a full and busy life while they

are in school. And when school is over, what? Here is the crux of the situation in Korea, but my concern is not primarily with the girl in school as she appears in jumper suits with short skirt and head bandeau, playing basketball and other western games, but with her less favored sister who has reached the age of sweet sixteen with no education, very little home training and who is supposed to be ready for marriage. In this advanced age no educated man wants to marry the uneducated girl.

The new girls of Korea do not marry now so early as they did in times past. For this there are several reasons. The young men of Korea go to school and their studying has resulted in their being unwilling to marry when their parents select the bride. The young men desire a certain type of girl and in order

to secure her they must be more or less independent of their parents, or bend them to their own wills. This staves off the evil day of child marriage of years ago when neither participant had any say about the matter.

In this day parents realize that their boys want educated wives, but they are against over-education. By this I mean, as I intimated above, that girls are educated in theory just a little but have not been able to practise what they learnt in precept, because the status of the average Korean home has not changed, and the financial condition of the people is worse, if anything, than ten years ago. Therefore parents fear the educated daughter-in-law for several reasons. If the girl is a high school girl, she will not work in the field or at the loom, and though the parents would like enough education in the girl to please their son they do not care to have her educated beyond her sphere. Girls who become farmers' wives must work in the field and wherever the duties of the home require willing hands.

The parents of uneducated girls realize their mistake when their daughters come to a marriageable age and they are unable to secure for them a suitable match, because the things which counted for most in the past are no longer the requirements for the present day. Shrewd parents try to rectify this mistake by sending their big girls to night school or any school where they can gain entrance. And they try to give them at least the rudiments of an education.

Of the three classes of Korean society, lower, middle and upper class, the middle class girl has the best chance for development, for she is not kept back by the extreme poverty of the lower class nor by the strong and powerful prejudices of the upper class. But in dealing with girls of the upper class I find them more desirable material for development of the Christian graces, and if opposition to Christianity were removed by the parents and relatives of this girl, the best development

and response would come from that grade of society. The lower classes are chiefly concerned in getting living and making ends meet. Lincoln said that the Lord must love the common people because He made so many of them, and certainly there are plenty of them. It is chiefly because of their weakness and the utter helplessness of their spiritual and mental darkness that the big girls of the poorer classes draw upon my sympathies, and create a longing desire in my own heart to bring spiritual life and all the fruits of a wholesome Christian training into their lives.

They should have at least the rudiments of an education in order to make a suitable marriage. The present older school-girl on the average is no improvement over the sweet, shy, timid, gentle girl of the past. The up-to-date Korean high school girl is self-possessed and self-assured, a young person who knows what she wants and does not hesitate to express herself in anything that concerns her future welfare.

It is said that no country can rise above its womanhood. If that is true, then there is still a lot to do in lifting Korea's womanhood to her proper level. The average Korean girl in the teen age of today who is the hope of the womanhood and motherhood of Korea of tomorrow, is lacking in many of the higher ideals that fill the minds of her contemporaries of Christian lands. The bigger girls of Korea are without the home life, thoughtful companionship, stimulating and helpful thoughtfulness inspired by educated mothers. They are without good books, magazines, arts and associations.

How to bridge the gap for them, how to bring them to a standard of living, clean and wholesome and healthful living, whether they come from poor homes or rich homes, that they may be able to find happiness in whatever surroundings fortune may see fit to place them—this is the problem that Christian educators face.

The Korean Mother at School

MISS S. M. MOORE

THE KOREAN WOMEN, mothers and women of mature age, who come to us in our Bible classes and Bible Institutes are indeed a most interesting group, and as students they are in many ways quite different from any other student group you would find.

I have classified some of their characteristics in this way:—

1. **Their eagerness.** As one stands before a group of these women, whose people for generations have thought that education of women was not only a waste of time but an utter impossibility, we watch their faces. Some expressions are dull and blank, and it looks as if it would take longer than the few days, weeks or months of the class term to make an impression upon them; but in spite of these marks of ignorance and irresponsiveness we find that they are intent and have an eagerness that really marks the beginning of success in any line. Most of these women have made sacrifices to come, and the desire is great enough to enable them to face embarrassment, stand out against protests, leave home duties, and make adjustments to school life. As we meet them day by day, how little do we know about the cares and heartaches which many of them carry and bear bravely in order to get these days of study. One morning the husband of one of our women came with the demand that his wife come out of the class and go with him to the police court. He had practically discarded her and now he was going to compel her to give him a divorce so that he might take another wife. Disappointment and sorrow mark the lines of this dear little woman's face, but there is strength there too, and her eagerness to study has enabled her to continue in attendance upon the classes. Another woman told of how her husband, who had once been a believer and had gone into sin,

was now opposing her and making it very hard for her to study. Still another said that because of her husband she was not having time to prepare her lessons at home. Just the night before he had come in drunk, bringing unhappiness and discord with him.

2. **Their earnestness.** It is quite true that most of them know very little about studying. In any group we have those just beginning to read and others who have advanced little beyond that stage, so of course there is not the alertness and quick response among the older women that we find in younger groups. But their earnestness is indeed gratifying, for it is as genuine as you can find. Their ignorance is, at the same time, amusing and pathetic. They get lost in going from one part of the building to another. They have to be taught everything, how to answer to roll call, how to see things in pictures, how to tell north from south on the map, and many such elementary things. Still, one is not inclined to be impatient with even this dire intellectual poverty, for these women have come to us to be taught, and is it not our responsibility as well as a great privilege to manifest the same earnestness and zeal in teaching them that they are showing in their willingness and eagerness to be taught?

3. **Their open mindedness.** Women though they are, they come to us in child-like teachableness. In this age when we are hearing much about critical Bible study and the theories of belief and disbelief in Church creeds and doctrines, it is indeed refreshing to come into one group where there are questions enough, to be sure, but questions not to avoid or disprove a truth, but an earnest seeking for the true revelation of the deep things of God. And when the point in question is explained there is no doubt of their accepting it. But the very fact that they do so readily accept what we present brings to

each of us teachers an added sense of responsibility and, when we realize how they "hang on our words," as it were, we tremble to think of the charge that is ours. Also because we know that in this same open-mindedness there lies a danger that other teachings, contrary to Christianity, which are abroad today may be accepted, we long to be able to so implant the right things in their minds that they will be able to discriminate, choose and stand firm for what is true and right.

4. Their love for the Bible and spiritual things. The status of women is raised to its rightful place in any land only as the Bible and Christian standards are adopted by its people, and our Korean women have a deep appreciation for the liberation which is being brought to them. As a message of comfort to weary, care-worn souls, a light in a darkened land and a guide to stumbling feet, they love the blessedbook and drink deep at its invigorating, restoring and life-giving fountains.

They love the types and figures in the Bible. The parables live anew as we discuss them with a group of these women and they seek for the spiritual meaning in each point of the story. They believe that the message of the Bible is for us, here and now, for us women, for us Koreans, and it is remarkable the way in which they try to find in each lesson a truth for their own appropriation. Concerning the hungry multitude miraculously fed by Jesus, one of the women said, "Isn't that just like us, hungry for spiritual bread and going to church to be fed on God's Word."

5. Their willingness to take part in all of the activities. In comparing Christian work among women in the Church at home and our work here in Korea one feels that our Korean women have made great progress in many ways. The Korean women are backward and timid, it is true, but with a little training we find them willing to take part in class discussions, and pray, testify and lead in public

services.

Some of our classes have been times of real spiritual blessing, and our hearts have rejoiced to hear these women tell of how the Lord has led them into a saving knowledge of Jesus Christ, and how in answer to earnest prayer the way has been opened for them to come and study His Word.

Hear a few of their testimonies. An elderly woman told of how during her early married life she had wanted to believe, but for fear of her unbelieving husband she dared not take the step. The husband was taken sick and, as the custom was, she spoke of sending for the sorceress. But the man objected and in her surprise she asked, "How is it that you don't want the sorceress to come and drive the evil spirits away, so that you can get well? And you don't believe in Jesus either." He answered that he was going to believe. In her surprise and astonishment she exclaimed, "It is true, do you mean it?" and her heart overflowed with joy when he assured her that he was in earnest. Their home was transformed, the devil worship was destroyed, the husband became a useful Christian and she was able to believe and become a worker in the Church.

Another told how years ago she had wanted to believe but her mother-in-law forbade her saying, "Not while I live, after I am gone you can do as you please, but not now." But she didn't want to wait, and in spite of her mother-in-law she decided to believe, took down the devil-worship things in the house, and even dared to pour out the wine and sell the beans and pork that were being prepared for sacrifice in spirit worship.

Another told of her joy one day when her mother, returning from a visit to a neighbor's home, announced that the next day would be Sunday and she might go to church. She had been wanting to go for some time but her mother had not permitted it. From then on the incentive to hard work for six days in the week was the reward of getting to go to church on Sunday.

The Rev. Archibald Harrison Barker

Born—Sheffield, New Brunswick, Canada, November 23, 1879.

Died—Toronto, Canada, December 24, 1927.

MISS G. L. CASS

DURING THE THREE YEARS that Mr. Barker was off the field he had been ill a great deal but had, of late, recovered sufficiently to be able to take up some work at home, and it was with great regret that we have learned that he passed away, after undergoing an operation at Toronto.

Mr. Barker was educated in the University of New Brunswick, graduated in Theology from Knox College, Toronto, and was, in 1908, ordained to the ministry of the Presbyterian Church of Canada. In 1909, he married Rebecca Watson, of Gladstone, New Brunswick. After a short term of pastoral work at home, Mr. and Mrs. Barker were appointed to Korea and reached Sungjin in 1911. A year later they went north to Hoi-ryung where they had a definite part in opening up the work of that new station. In 1913, they went still further north, into Manchuria, and became the pioneers of the immense work in our Kando field.

When, Mr. Barker first visited the Kando district, with Rev. A. R. Ross, there were only twenty-three groups of Christians, with no ordained pastors or elders, but just one evangelist and three or four colporteurs. At first, Mr. and Mrs. Barker lived in a Korean house, and later in a Chinese house, while a mission residence were being built. To him fell the task of planning and supervising building operations and of forming the policies of our work for this section of the field. He was an ardent advocate of self-support and to him, to a great extent, is due the credit for the measure of success of that principle in the Korean Church.

Except for furlough period and a couple of years in Hoi-ryung, Mr. Barker's work was done in Yongjung. Here, the major part of

his time was given to evangelistic work, although after Dr. Foote's departure, he acted as principal of the Boys' Academy and tided the school over a difficult period. He was most enthusiastic in his care of the country groups, spending much time with them, preaching, examining for Church membership and helping the Koreans to a fuller knowledge of Christ. His preaching was intensely evangelistic and his quiet, sympathetic nature called forth the confidence of both missionaries and Koreans. All found in him a friend who could help them in their various needs and lead them to Christ with whom he lived so closely. Of Mr. Barker it may be truly said he "went about doing good." His sermon always had a note of comfort, hope and cheer. His kindly manner encouraged people to trust and confide in him.

His influence is still felt in the Men's Bible Institute here. He mapped out a splendid course of study when the Institute was started and even now the students are reaping benefit from his foresight and thorough work.

It is told of him that, years ago, he sent \$ 5.00 to a poor family, asking that his name be not given but that the family be told that a friend of Jesus had sent the gift. Recently one of the evangelists who had been one of Mr. Barker's friends, Elder Kim Kae Ann, met a stranger in the country who said: "I am the man to whom the friend of Jesus sent the money years ago." Truly, his works do follow him.

Although still a young man, he had borne the burden and heat of the day, living, in faith and hope, the Gospel he preached. When the news of his death reached us the Koreans shared our sorrow, feeling that we had lost a

mutual friend. Realising how heavily the burdens of the earlier days had fallen upon him, the Christians had hoped he would come back so that they might once again thank him for all he had done. Prayers of thankfulness were offered for his life and work, some from those who had never known him but had heard of his consecrated life.

The Salvation Army and the Destitute Boys of Korea

CAPTAIN C. WIDDOWSON

A BRIEF STATEMENT of the statistics of the Army's work among the beggar and destitute boys of Korea would be sufficient to impress one, who is interested in Social Reform with the necessity of concentrating more than ever upon the question of Child Welfare. Most governments of the world to-day are alive to the vital importance of this question, and they know full well that the nation's very life depends upon the type of citizen the present generation will make.

The Boys' Home is situated outside the City of Seoul in a beautiful valley. The main buildings are located on a hillside facing west, and the group of buildings, together with the beautiful location, always draws from visitors an exclamation of approval and admiration for the beauty of the setting. From filth and vice to God's beautiful sunshine and fresh air is, in itself, a heaven to these little piece of human flotsam and jetsam. Twenty thousand tsubo of land give ample room for our industrial pursuits, of which I will speak later.

At present sixty-two boys are registered on our roll, and their laughter and song come to me as I write. It is Sunday morning and the first meeting of the day has just finished. That every boy who comes under our care will be taught to love our Saviour is our supreme thought. No hauling down of these colours will ever be allowed. First "Jesus and

Him crucified," then the essentials that are necessary to good citizenship.

Most of our boys come to us at a very tender age; in fact, we could fill a section of our establishment with babies who have been deserted, but that is not the work of this particular Home. Boys from seven years of age are admitted and they must qualify for admission by being absolutely destitute. Fathers and mothers cannot commit their off-spring to our care; parents must face their responsibility.

There are many ways in which the little unfortunates come into our hands. A few come via the Government General Departments and the Municipality, but the majority are brought into the Home by S. A. scouting officers and interested missionary friends. The telephone plays a great part in many of our introductions—"Is that the Salvation Army's Boys' Home?" comes a voice over the wires, then—"There's a beggar boy that looks so needy here at our gate, can you do anything for him?" "Hold him until we arrive" goes back the answer, and soon another is introduced into the family.

"How do you deal with them after arrival?" Well, let us follow the adventures of our young friend who has just arrived by car. He is brought into the office and we try to find out who he is, his name, and his village, because most boys have originally come from some village. His story must wait, because it is usually a bath and a change that he needs

most ; so, after he shorn of his locks, he is introduced to the bathroom, when hot, disinfected water and soap together with elbow grease work wonders. We have had boys who have failed to recognize each other after having been washed and clothed. Our friend is again taken to the office, where he is thoroughly examined. Teeth, eyes, nose and body are all carefully examined and his records are compiled, once we are satisfied that he is reasonably clear.

All newcomers are tested to find out their general knowledge. Some big boys cannot read simple characters, other small boys can both read and write. The illiterate are placed in school, because all must read and write, and be they big or small, to school they must go.

Each day commences and concludes with family prayers, each boy being encouraged to pray aloud as opportunity is given. Reveille sounds at 6 a. m. Every one must be up by 6:30 a. m. At 7 a. m. the breakfast gong sends every one scampering to the dining room, where a big boy cares for each table of small boys. When the blessing has been asked, all do justice to the laden tables. At 7:30 a. m. is sick parade. The 8 a. m. gong calls everyone to family prayers and preparation for the day's work. Three whistles at 8:30 a. m. take the industrial boys over to the workshops. Here bootmaking and repair work is executed to the satisfaction of our many customers. The tailoring department can turn out tailoring to compete in workmanship with any local firm. Our weavery department, consisting of handlooms, is at present working on a large contract and produces materials up to the standard requirements. The sock-making department keeps our family well socked. No modern machine work is taught, because our idea is to turn out individual workmen, who can work independently of factories.

The boys employed in the industries are the more intelligent and advanced of our family. Some of course are not too bright, so for these boys other occupations are found. Our agri-

cultural, poultry and livestock sections meet this need, and our larder is kept well stocked by their efforts.

Everybody must work, even those who wend their way to school, as the 9 a. m. bell sounds. School hours over, household work must be done. Every one has a task to do and the routine of the Home goes like clockwork. Daily the Home and industrial departments are inspected and all tasks must be well done. At 7:30 p. m. the call to evening prayers brings everyone to the prayer-room, after which the tiny tots go to bed, and the bigger boys study. All must prepare to retire at 8 p. m., and when the final gong goes at 9 p. m. all lights are out, silence reigns supreme, and the toils of a long day are over.

Now something about the results of our labours. The difficult time of a boy's life in the Home is the period when he comes up against discipline. He cannot understand why certain things must be done, why he cannot sleep in his clothes, why he must get up at a certain time, why he must wash, why he cannot eat with his hands, why he must work, and many other things. This is his awkward period and we must watch him carefully, so as to ease the yoke by gentle handling. This is the time he will desert and go back to his filth, but he must be protected against himself, and, if necessary, forcibly detained. Once over this stage, when these things become habits, he is quite happy and we have no fear of his ever deserting. In fact, often as a last resource in dealing with a boy, we threaten him with dismissal from the Home.

Boys who have been in the Home for any length of time never go back to begging. One case we have of a lad who to-day is still on the streets of Seoul begging, but he is more than a boy, and does not desire anything but his filth and rags, and, try as we may, he will not live clean. This is a case for a mental asylum. But a few of the cases we have had within the last two months will illustrate something of our work.

Dr. C. while in Seoul, saw a mass of

something that seemed to attract the curiosity of all who passed by, lying by the side of the road. Upon closer examination it proved to be a boy twelve years of age. He was in such a filthy state that passers by spat their disgust as they hurried away, after satisfying their curiosity; a derelict that death would have done the community good by claiming. Indeed had death taken him he would have been handled with spade and ropes, because of his terrible filth. That he was alive was enough for our friend, who had to bargain with a ricksha coolie to convey him to our Home. After carefully padding the conveyance with newspapers, because of the filth, he was brought to us.

Our own boys, who are used to many conditions, refused to wash him, so we had to handle him ourselves. Time after time I had to leave the bath-room for a breath of fresh air, because had I remained I should have been violently sick. His leg was a mass of festering sores. But let us have his story. Because of his failure to bring in enough money to his master, he had been crippled and cast out of the guild of beggars. Eventually we straitened out his leg, but here our troubles did not end. Day and night he would be too lazy to conduct himself properly. He did not know the first simple rules of bodily cleanliness. Day after day we changed his clothes until we almost despaired of ever doing anything for him. But we succeeded in getting him into better habits, and the good Samaritan who brought him in was amazed at the transformation he witnessed upon his return a few days ago.

Another boy was a member of a gang of

ten. His master had three large lads and seven small boys whom he compelled to bring in a certain amount each day. The small boys dare not bring less than 50 sen per day, and the bigger boys ¥ 1.00. The penalty for failure was a thrashing, and the inhuman brute practised the most wretched cruelties upon these lads. The nest was smashed by our raid and three of the gang are now inmates of the Home.

On Wednesday evening, the 25th January, 1928, at 9 p. m. we set out to find a boy whom we wanted. During our three hours' journey through certain quarters, we uncovered and found 29 beggars, of whom 75 per cent were boys. This is in one quarter only. In one bridge recess dug-out we found twelve boys. Old sewer pipes were used also as sleeping places. We could fill our Home to overflowing with lads who are anxious to come to us, but we cannot. Already the financial burden for sixty-two boys is more than we can carry. Were it not for lack of funds, we could do something for them. Our many friends help loyally, but still the need is not met. 120 yen will keep a boy for a year, will give him a chance; but many must be denied this chance because of our inability to raise the funds.

All that these boys want is some helping hand, and they will respond. Last Christmas we received cards and letters from many of our old boys, wishing they could be home for Xmas, and wishing God's blessing on the only Home they have ever known. The reader will agree that the day of miracles is not over. God still changes the heart of the derelict and gives to us 'Beauty for Ashes.'



In Memory of Miss M. R. Hillman

B. W. BILLINGS, D. D.

MARY R. HILLMAN was born near Newark, Ohio, April 21st, 1870. She went through the primary and grammar schools at Lincoln and after a few years in high school she went to Delaware, Ohio, where she attended Ohio Wesleyan University. She graduated in 1892 when Bishop Bashford was president. Later she took a year of nurses' training in the Protestant Hospital in Columbus, Ohio, and also studied for a time at Folts Missionary Institute in Herkimer, New York.

She arrived in Seoul the last day of the nineteenth century, so that she used to say that her service here had touched two centuries. After a few months in Seoul she was appointed as the first worker of the Women's Missionary Society in Chemulpo. To the work directed from that center she gave the best years of her life. A few years ago she was appointed to Wonju. Later, her health failing, she came to Seoul and gave these last years to translation work, especially of missionary literature for Korean women.

Such is the brief record of a wonderful life, which has been rich in blessing to the Korean people and to her missionary associates and friends. Little can I say that would in any way add to the message of such a beautiful life. And yet we must not let this opportunity pass, for it so clearly calls our attention to the things in life that matter most.

I asked some of the friends who lived closest to Miss Hillman what it was that made them love her so. One of the first answers was "It was her deep spirituality." I think this answer was one of true insight. There was nothing of the "holier-than-thou" air about her, but there was that winsome something which comes to every woman who sits with Mary of Bethany at the Master's feet, and learns of Him and enters into His Spirit. She

did sit at His feet. Her well-marked Bible is an eloquent testimony to that fact. Her power in prayer was another testimony to the same fact. Probably we will never fully recognize how much our lives have been reinforced by her prayers, until we meet her yonder in the heavenly home. Still another evidence of her deeply spiritual life was the light that shone from her face. No wonder that folks came just to get a look at that glory-light which never shines on land or sea. No wonder that a Korean pastor said "I like to come to see Miss Hillman. Her face always shines." She did behold with open face the glory of the Lord and she was changed into the same image from glory to glory by the Spirit of the Lord.

It was but natural that a life so fed at the hidden springs of spiritual life and power should overflow in blessing to all with whom she came in contact. She lived for others. Here was the joy of a heart set free from self-seeking and selfish ambitions. She lived to help and bless others. Think of those long years of country itineration and Bible class work. Remember those little acts of kindness and love as she, like her Master, went about doing good.

"What was it made you love her so? I asked her closest friend. "It was her loving sympathy. She was a perfect friend" she answered through her tears. She entered into the suffering of others. She loved the Koreans and was given that grace which enabled her to let them know that she loved them. And she loved her fellow-workers in the same beautiful way. "She was broad in vision" said one. Of course she was, for love sees; indeed love alone sees.

Lastly it was given to her to finish her work and having fought the brave fight against physical infirmity to have a glorious entrance

into life. Her going was most wonderful. It did not seem like death; her expression was so beautiful that folks came to see her face lit up with glory light. When she awoke on morning, she said "To think, I didn't go during the night." A bit later when her closest friend came in she simply said, "Everything is ready."

Station Brevities

Chairyung

At Dragon Spring village the school teacher is a Christian, so when school commenced in the midst of a Bible class period, he very graciously consulted as to hours when the missionary would be able to continue her children's classes, so popular with them, and at the appointed time marched his school to the church and saw that they blew their noses and were ready for a quiet hour before they entered. The evening meetings were enriched by songs or memory verses given by the children.

The West Church Sunday School at Sariwon profited by the presence of a missionary for several Sundays. The first day there were 605 in attendance, a week later 790 and the third Sunday 841. At a district class held for the last week of her stay, there were twenty new believers who studied in a special class.

Hamheung

An efficient and deeply religious spirit permeates every department of the hospital. The entire staff of twenty-one persons are Christians. There are two Korean doctors, Dr. Ko a graduate of Severance Hospital, in Seoul, whose surgery is a credit to that mission institution, and Dr. Hong, the physician, though graduated from a Government school, he is a worthy follower of the gentle and mild Nazarene who could countenance no selfishness or deceit. The team work of these two Christian men, their mutual respect and keen intellects, give one a glimpse into the future of Christian medical work in Korea.

The spirit of worship in the morning prayers is the key to the whole round of duty.

Lungchingsun

The first evangelist of the district and the first pastor took part in the memorial service held for the late Rev. A. H. Barker by the East Manchuria Presbytery in Lungchingsun recently. This Presbytery, with its membership of twelve pastors and some forty elders was pointed to as the fruit of Mr. Barker's wise foundation-laying in the early days.

When Mr. Barker first visited the field in 1911 there were only twenty-three small groups in the whole field and no pastors or elders. Now there are thirty-eight congregations with organized sessions and over ninety other church groups.

A very generous offering was made to erect a suitable stone to the memory of Mr. Barker and, as a mark of appreciation of the work begun through him and Mrs. Barker, in this district, by the Canadian Church.

Pyongyang

The Presbyterian Higher Bible School has had a good year with an average of 30 students in attendance. A class of 12 young women graduated in February. The spring term will open March 29th.

Seoul

A few years ago the students of the Presbyterian Woman's Academy adopted a little girl in the Leper Hospital at Kwangju. They named her after their school, Chung Sin, paid for her support, and made her the subject of their daily prayer. This fall the good news came to them that Chung Sini has been discharged from the hospital cured. She goes out a new child, saved body and soul.

Taiku

The week following Presbytery, Mr. Lutz taught a large class of men on the subject of fertilization of the soil. A number of samples of soils were brought in and tested. Field trips were made to various places including the government experiment station. The men were eager for any information in the use of fertilizers that would increase crop production.

Wonju

The Wonju Kindergarten celebrated its tenth anniversary recently; Miss Lucy Kim, the teacher, prepared an appropriate program in which the kindergarten children had an important part.

The first week of January brought zero weather to Wonju and four 13 miles night calls to the Hospital. The two doctors made these trips in the mission motor cycle. They reported cold, rough riding, especially when the lights failed.

Memorizing Scripture

MRS. WM. B. HUNT

IT HAPPENED THIS WAY. In the children's Sunday-school the leader was holding up to view one of Mrs. Helen Gould Shepard's pamphlets for memorizing Scripture and, after enumerating the advantages of this memory work, he asked how many would attempt it. I turned to some little girls and asked, "Aren't you going to learn them?" The sorrowful reply was, "We can't read." I said, "You can come to my house and I will help you." The sorrow was dispelled, eyes brightened and immediately they asked "Can we bring others?" To this question the only stipulation made was that whoever came to study memory verses must be members of the Sunday-school. Seven little girls, all expectant, appeared at my house the next morning.

The numbers grew with the weeks and when thirty crowded into our small room we had to stop the enrollment of new members. A young Korean woman has given her time and services and has carried on the work faithfully and zealously. Since the majority of the children were from heathen homes it took a few days to get them into working order to listen accurately, to repeat correctly, to recite in unison and to attend strictly to business. A few days of training brought them into line, so from then the program has consisted of singing, prayer and memorizing for an hour every morning.

The work has required patience and persistence on the teacher's part, for whatever has been accomplished has been by a phrase at a time, read by the teacher and repeated by the pupils, to the end of a verse, then over and over again they repeat this verse until they

know it. Day after day, a little bit more each time, and the week shows a few verses well learned and a few more in the process of perfecting, but as the weeks increase one is surprised and delighted with the amount some of the girls can recite without a mistake. And how they like it!

When a few girls came into the class who could read, it necessitated a division, since they could go faster, with the result that the three who have been here the longest are just about ready to recite the first three sections in the booklet, and, if all the rules are met, this entitles them to a New Testament.

Does it pay? That depends on your viewpoint. If one wonders about the wear and tear on the rug, as I have; or whether one can endure that smell any longer; or about their coming early, without breakfast some of them, and disturbing your breakfast and family prayers, one might be tempted to think that it did not pay. But "prayer changes things." Carpets and annoyances vanish and one realizes afresh the call to "Go and work in my vineyard." Then the vision shifts to souls and each little girl and every home represented by them presents a soul-saving possibility. Into each of these homes already the children have taken their books and recited their verses, so there must be results according to the promise "My word shall not return unto me void but it shall accomplish that which I please, and prosper in the thing where to I sent it." Does it pay? Yes assuredly! How much? I do not know. We are only in the process of progress but pray that I fail not.

The Kindergarten and the Family

MRS. J. N. MACKENZIE

KINDERGARTENS DO meet a big need in Korean family life and this is evidenced by the very marked appreciation of them, shown by Korean parents. Love for children is an outstanding feature in Korean character hence most parents desire the best for their little ones, and decidedly, a happy forenoon spent in the bright atmosphere of the kindergarten, under the wise care of trained teachers, is a much more to be desired situation than anything Korean home life can provide.

Particularly is this the case where "home" consists, as it so often does, of just one room; and the only space for play is a very small yard. No wonder that lively little ones are not content to stay within such boundaries, but wander off with others lacking space like themselves, and play in the lanes and streets, not only to the danger of their morals, but also to the no small risk of life and limb in these days of increasing motor traffic.

Then when heavy rain falls and outside play is impossible, how can they spend their time? As one Korean mother remarked to me; "You Western mothers must find it easy to bring up your children—you have so much space. In our small room I am nearly driven crazy on wet days. The children have no room to play, so they quarrel and fight, and finally I lose my temper and beat them!"

One very wet day last rainy season, as I was going down to our kindergarten, thinking, as I looked at the teeming rain and flooded gutters, that they would not have many children out that morning, I overtook a grandmother trudging through the mud, carrying a grandson on her back. Recognizing her burden as one of our children, I sympathized with her over her task of carrying him to the kindergarten. She smiled cheerfully and replied, "It is truly good to have the Kindergarten to take him to, and when I have de-

livered him there, I'm going back to bring sister!" The full attendance at kindergarten on a wet day evidences that she was only expressing the minds of many grandmothers and mothers.

Fathers also feel that the kindergarten meets a need, for a number fathers bring the little ones along on enrollment days. Perhaps this may be because the mother or grandmother is unable to bring them, but often it is because they feel the importance of having their children in the kindergarten. Since the number admitted has to be limited according to accommodation available, paternal influence in getting their child is considered more influential than the mother's.

Korean children are born actors, and the tiny tots learn kindergarten action songs, etc., so quickly and aptly that parents delight in watching their accomplishments. Their own childhood was so barren of anything of this kind, that they feel that they have nothing to pass on to their children themselves, hence their keenness to get them into kindergartens.

The Korean kindergarten teacher well knows the harassed Korean mother's circumstances, and understands just what desires parents have for their children, and the limitations they have for instilling principles that they desire their little ones to possess. Hence "How many of you said goodbye to your mother before you left home this morning?" and "What do you do with your caps and bags when you go home? Throw them on the floor, or hang them up?" are questions frequently asked.

The Christian teacher does not neglect the opportunity of instilling Christian principles and habits into her scholars' minds. "You won't forget to thank God for your dinner when you go home, will you?" is often her parting injunction as she dismisses the children.

dren, and we have more than once heard heathen mothers comparing notes on how their little ones who go to the kindergarten bow their heads and give thanks before meals.

Sitting in their little room sewing in the evening, before the children have laid down to rest, the mother will ask her child, "What did you learn at the kindergarten today?" and the average kindergarteners will have something to relate or recite, to the no small enjoyment of his, or her admiring parents and brothers and sisters. "My mother says

those words are good words," piped up one little girl from a heathen home one day, as we were repeating the weekly text; showing that her infant lips had passed on the message of love from God's Word to her mother.

Undoubtedly kindergartens meet a great need in Korean family life, and heartily deserve the sympathetic help of all interested in the bringing in of more sunshine and happiness to Korean homes.

Christmas Cheer for Supokie

AMY C. M. S. SKINNER

THE KINDERGARTEN of Shining Virtue was in session, and the teacher, Miss Kim, was inculcating a lesson on self-denial.

"Now, what would this be?" she asked, holding up a dirty and dejected looking piece of rubber.

"A balloon," came the eager response.

"And what do you do with such a thing?"

"You blow it up!"

"And what happens when you blow it too hard?"

"It goes Bang!"

"And then of what use is it?"

"No use, at all," came the feeling reply from the infants. So far, so good; the meeting was unanimous.

"And yet," said Miss Kim, "you go and spend the good money your mothers give you on a useless thing like that. Now, wouldn't it be better to bring your coins here and save them up, and then, at Christmas, we could help some of the poor little children who have no clothing."

The immediate response was pensive, rather than enthusiastic, but, day after day, for a whole year, the red money-box went round the kindergarten circle, and a little burst of clapping greeted the mites who had a coin, plus the strength of mind to drag it past the candy-and-balloon stall. So that, when the season of Peace and Good-will came round again, the Kindergarten of Shining Virtue found itself in a position to clothe one

of the many cold and hungry little ones of the district.

In the meantime, Supokie appeared on the scene. Mrs. Ko, who walks out to six villages, holding school in a different village each day of the week, comes into contact with some hundreds of young Koreans, but she is not too full of business to find an extra warm place in her heart for individual children; and the sight of this motherless little fellow just made her weep. Nine years old, his deformed little figure in its thin linen clothes, was that of a boy of five. He lived with an aunt and uncle, who barely tolerated his existence, and violently opposed his attendance in the breezy little yard where the weekly school is held. But biting Autumn winds, and home persecution were alike powerless to keep Supokie from what was probably the only warm human interest he had ever known.

Thanks to Mrs. Ko's good offices this was the little lad chosen to wear the clothes bought by the Kindergarten; Mrs. Ko herself did the sewing, and in the fond hope that Supokie might grow, the garments were made good and large.

It wasn't so easy to get anyone to bring Supokie in to receive his Christmas present, but finally his old Grannie was induced to be his escort, and the whole small village was

alive with the news, that "the hunchback child was getting a suit of clothes from the Christians."

Grannie was not by way of knowing how to make herself known, or how to get in to crowded Christmas functions; Mrs. Ko was away, coaching up another set of children for the next day's Rally, and in the Kindergarten itself the warm and excited performers were absorbed in getting through their little "pieces" with credit. One missionary, pushing in late with a song-book, saw in the crowd before the door, the cold, old, wistful, little face, peering up; it brought to her mind a half-forgotten story of children singing Christmas praises, while outside in the snow, the Christ-child Himself shivered and waited; but when she came out again, the little figure, vision-like, was gone.

Santa Claus had come and gone, with his usual petrifying effect and the party was breaking up, when a belated Biblewoman announced that she had met Supokie and his grannie on their way home, presentless. The consternation of the Kindergarten teachers was great, but it was as nothing to the grief of Mrs. Ko, when she returned and heard the news. She, of course, knew something of the tender mercies of the neighbours, who were waiting for Supokie to come home. Just back from a twenty-li walk in the bitter wind, she was for setting straight out for another. However, there were prizes to be prepared for the other children, and only Mrs. Ko could do that work, so more or less reluctantly she allowed her place to be taken by Miss Ellis, who, with another cold and tired but willing Biblewoman, braved the snowstorm that was by this time raging, and carried the clothes to Supokie's home. They found that, although some hours had passed, the old woman and child had not returned, so the storm of ridicule was averted; the relatives seemed very grateful for both the clothes and the trouble taken to bring them.

On the way back, Miss Ellis and the Biblewoman looked for and found Supokie and his

grannie in another village, probably hiding themselves for a little, until the storm, and also the other trouble were past, and they could slip home quietly in the dusk. They were much comforted to know that things were all right, and went on their way rejoicing.

Next day, at the Sunday-school Rally, Supokie, looking smaller and more pathetic than ever in his thick, new shell, was strutting about joyously; big Mrs. Ko was radiating happiness for twenty feet in every direction, and the only pity was, that the Kindergarten babies were not formally introduced to the recipient of their annual balloon-and-candy supply; but that may come later. Who knows?

Notes and Personals

Methodist Episcopal Mission

Returned from Furlough

Dr. and Mrs. Norman Found and children, on March 1st.; appointed to Severance Hospital, Seoul.

United Church of Canada Mission

Death

Rev. A. H. Barker on December 24, at Toronto, Canada.

Presbyterian Mission, North

Left on Furlough

Miss Margaret Best, Pyengyang.
Miss A. S. Doriss, Pyengyang.
Miss Emily Bruce, Pyengyang.

Death

Mrs. J. W. Hirst on February 19, at Seoul.

Miscellaneous

Rev. William Elliot Griffis, the author of "The Hermit Kingdom," died in Florida in Dec. Word has just been received that Dr. John Baird, the eldest son of Rev. W. M. Baird, D. D., of Pyengyang, has accepted the position of doctor at the Unsan Mines.

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